

A trewe mir=  
ROVR OR GLASE

wherein we may behold the wofull state of  
thys our Realme of Englande, set forth in  
a Dialogue or communication betw  
ween Iulianus and Thes-  
philus.



17 Omne regnum in se ipsum desolabitur.

Imprinted. Kane. Decm. 17. D. I. D. J.

ROVER OR GLASS

1. The first part of the document is a list of names and titles, including "The Hon. Mr. Justice" and "The Hon. Mr. Justice".

[illegible]

# A Dialogue OR COMMVNI

cacion betwene Eusebius, and Theophylus.

**E**usebius, what Theophylus God saue  
you, howe is your cheere Theophylus.  
Euen better then I am worthy brother  
Eusebius. I thanke you for that you  
would inquier. **T.** What man why saye you so?  
**E.** Because I am euill of my selfe and yet my  
Lord rewardeth me with good thynges. **T.** So  
nowe commeth to my remembrance thynges  
that I haue been oftentimes desirous to talke  
with you therein. But be ye nowe at leasure, or  
whether bee ye going? **E.** Surely into þe fildes  
for to take the ayer. **T.** Neuer in better season,  
I wyll goe with you euery fote: peradventure  
ye maye put me from doubt, wherein my head  
hath ben often troubled, and of a long tyme I  
haue determyned to talke with you therein. **E.**  
What thynges are they ye meane? **T.** I wil tell  
you. Ye knowe well there hath been great dys-  
strusion as wel among þe learned, as other, about  
Religion a greaþe while. The one is called the  
alde manumimus, the other the newe sumus: mus  
the ouer Catholike, the other a protestant, and  
the one a papist, the other an heretike, and such  
lyke, which oughte not to be me thynges among  
Christians specially deyng of our nacyon and  
countrey, who shoulde loue together as brethren,

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now for that our frendshyp hath been of longe continuance and your honestie to me so well knowne, doubtles brother Thea. I am sorie & you shoulde be noted to be of any euil opinion, and not suche as I mought thought daunger frequent and vsf your company for assuredly there is no man otherwise that I desyre more to be conuersant withal then with you. And now the daunger is suche, not onely towards God, but also to & superiours, King, Queene and maiestates that of force I am constrained more oftener to leaue your company, then gladly I woulde. If I mought safely vsf the same. And this is my griefe, the which If I could I woulde surely redre. And If I were able, I woulde perswade you to conformyte wyth vs in religion In such wyse as we mought during our liues continue together our frendshyp vnuolated. T. Your lasting kindnes and frendshyp towards me (brother Eustebius) I thankfullie embrace. And your approued honestie moueth me to seake all meanes with you lyke wyse to continue this our wonted frendshyppe and familiaritie. But there is a God hath created vs, vnto whom we owe a duty, which must be done, notwithstanding all frendshyppe or obedience vnto man, and whereas you feare the daunger towards God, for myne opinion. If it pleased God I woulde there were no more daunger otherwise, and then would not I doubt the continuance of our frendshyp. For as touching myne opinion in religion, I am righte well assured that it is grounded vpon the infallible verite of goddes most sacred worde or holy scriptures. From the  
whiche

Betweene Euse. and Thro.

which If I should start backe for feare of frid  
 Dip or for feare of me it were as much as to doe  
 my selfe load my god, which ye know no good man  
 wil doe. *E.* Yet but heare me Theophi. We doe  
 not disallow holy scriptures neyther doe we de  
 ny the lord but confesse both. But we doe sift  
 out errours, which light persons haue brought  
 in by misvnderstanding the holy Scriptures,  
 and so bring in againe a true light of the same.  
*E.* In dede so you say but how doe you proue  
 it. I would sayne heret. *E.* May alas brother  
 Theophilus ye knowe I am not so fatte learn  
 ed as to dispute the matter. *E.* surely you are  
 as wel able to make an argument as I am able  
 to answer to the same. For I am no schole mā,  
 but for the satisfying of euery mans conscience  
 and for discharge of myne owne, I alwayes  
 seake vnderstanding, least by my to much sym  
 plenes or rather neglygence, I moughte be de  
 ceaued, when I thinke my selfe most sure. *E.* In  
 that I cannot discōmend you, but then ye know  
 they haue been disputed withall at ful, so large  
 ly as they coulde misse or desier, but nothinge  
 can preuaile. *E.* I praye you where was that  
 disputatiō ye speake of. *E.* Forsoth they were  
 had in the conuocation house, howbeit for that  
 they made their boāst that those men were but  
 of the youngest sorte, and yet they did so well  
 there, how much better was it supposed the an  
 cient learned should doe: Vpon thys report I  
 suppose they provided the disputacions in or  
 forde where the best learned of your side were  
 appoynted and disputed: and yet god knoweth  
 they were cōicted and ouer come: for they wer

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able In maner to make no repugnance. T. But  
 I pray you brother Euse. were you there at  
 hearing of thys disputacions In Orford? E.  
 No verely that I was not. T. but haue you sene  
 the cōpye of the same that was drawen out by  
 theyr notaryes and grue to þe sensours for writ-  
 nessyng of the trouthe herein? E. Noether that  
 haue I sene In dede, but beeyng at supper as  
 among my frendes on a tyme I heard them talke  
 of it In suche wyse as I tolde you befoze. T.  
 But I praye you tell me one thyng, was not the  
 relation made by a prest? E. Yes doubtles that  
 it was, and it was in a priestes house, I maye  
 say to you, a canon, one that may dispend foure  
 hundred markes by the yere but what thē: they  
 sayd it was trewe. T. in dede if they sayd so, ye  
 must nedes be true, for they cannot lye, but yet  
 this much I wil say vnto you brother Euse. I  
 was there presente at the doing of thys geare,  
 and heard al for the most part with mine eares:  
 the which thing would god you and all honest  
 men had heard and I dare say you would haue  
 lamented the state of those. iiii. men whych were  
 appointed to answer for theyr lyues, although  
 otherwyse ye mislike theyr Iudgemente in reli-  
 gion. And yet I cannot tell what God shoulde  
 haue wrought In you neyther by hearyng ther  
 of: for like as I did knowe dyuers more con-  
 firmed in the sayth they had befoze receaued,  
 so heard I of none that by the dysputaciō were  
 with drawen from the same: alas good menne  
 they coulde bee suffered to dooe no otherwyse,  
 but as the master wyll suffer hys seruauit or  
 scholer to speake what he list to heare, a while  
 he

Between Iust. and Theo.

he will hear hym and nomore. E. What saye  
you man? It was a free disputation, and they  
spake and did what they would, as touchynge  
the order of disputation: this went the reporte.  
I. Wel what soeuer the reporte was I will tell  
you some parte of the order therof, wherein I  
will not lie vnto you one word: These doctours  
that came from london & Cambridge, of whiche  
doctor Weston was cheffe, for that he was pro  
loquutor of the conuocation house, these men I  
say came to osforde thys the frydaye, and the  
saterdaye folowynge were the.iii. prysoners cal  
led forth before them and appointed to dispute  
the monday, tuesdaye, and weddensdaye solo  
wynge, and beefore that I dare saye they knewe  
of no disputation, and as sone as the disputation  
was appointed, Immediately were they separa  
ted and coulde not conferre nor talke together:  
theyr owne booke that they had laboured, and  
there commun places that they had gathered,  
was all taken from them when they came firste  
to pryson, and when they shoulde come forth  
to dispute they were brought wryth bylles and  
glayues, as if they shoulde haue gone to hāging:  
and there must one of the alone aunswere some  
tymes. vi. speaking to hym at one time, and euer  
would they crye vpon him to cutte short, for the  
tyme was spent. And whē as it came to master  
Rydleys toorne, he had prouided hys suppositi  
on, thynkyng to haue reade it, but they woulde  
not suffer hym. And yet he alledged for himself  
the order of the scoles, and that al that litle tyme  
he had bestowed in denysing the same, wherein  
he mynded to haue declared the substaunce of  
his assercion of hys sayth and be leue touching

that matter then in question, but he coude not be suffered in any wise, and sondry tymes in hys talke they woulde take hym at aduantage, and when he woulde open hys meaninge hys tale could not be heard of the audiece, but yet there were that noted hys woordes. Nowe I praye you what indifferency is thys a man wythout study, wythout booke, without conference with other, and almost without hearing. Sal dispute for hys lyfe. And they so many clapping, at one tyme agaynst one poore man, alas it was a grefe. And yet for all thys I warrant you they be not hasty in puttyng forth the disputations in print, as much as they bragge I dare say they wyl neuer put them forth. E. But is thys true that ye haue now sayd in thys matter. E. Yea as trewe as god lyueth. And I dare saye If ye talke with the doctours themselves that disputed agaynst them they can deny none of al thys that I haue said: wel they may couler it w<sup>th</sup> some other thyng, but assuredly they cannot alter it, it is so openly knowen. E. Well brother Theophilus consider & whē men be in authorite, and haue the gouernaunce In theyr hand, some what they will doe. And consider also that in kynge Edwardes tyme your doctours dealte in lyke case with our learned men, And therfore blame the not though they now shew a l<sup>l</sup>tell of & same curiosy agayne. E. May then make what I wil saye vnto you brother Eusebius. And tell me whether the case bee lyke. In king Edwardes tyme there was appoynted a disputatio whers in were. iiii. of your learned agaynst one of ours they had leysure as muche as they woulde are, they



Between Iuse and Theo.

they were not taken fro theyr boles, neither put  
in pryson, they mought cōferte wyth whō they  
would, and go whether they would, they were  
not so much as checke for defendyng their opi  
nion. Another tyme also I doe remember wel,  
that before Kyng Edward died, I was present  
at the disputacion In oxford, where one Etene  
weye (a bacheler of diuinitie and the vice pre  
sydet of Corporis Christi Colledge) answered  
and hys question was, whether Christes natu  
ral body mought be in more places then one.  
there was one of the opponentes that of enlye  
professed hymselfe to bee of a contrarie mynd,  
and so disputed, and yet I neuer knewe so much  
as one euill woorde spoken to hym. Note nowe  
the tyranny that is vsed of the one syde why che  
Chryst neuer taught. And marke there great gea  
lousnes agayne of the other syde. And this were  
inough almost to perswade an honest heart. L.  
Surely brother. Theophi. I woulde Charitie  
mought rule thys matter, for I doe verely beel  
ue that if wyth loue and frendeshyp they dyd  
gentely comen together of these matters they  
shoulde much rather agree then by suche proude  
disputacions or rather scoldyng and brawling  
one with another. For to what purpose serueth  
thys cankered malice but the one to seke the o  
thers destruction. And while we goe about mis  
cheffe to eche other, there be that wyl destroye  
vs both: and then we haue spun a fayre threde.  
I. Indede your gathering standeth with good  
reason, and not without good authoryte of the  
holy Scriptures. For thys sayeth the Lord Je  
sus: Euery kyngdome within it selfe deuyded  
shall be

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**Math. 12.** Shall be destroyed, and every house deu:ded with  
**Luke. 11.** in it selfe, shall not stande. And Saincte Paule  
**Gala. 5.** sayeth also if ye bite one another, take heede lest  
 ye be consumed one of an other. **E.** I praye you  
 brother The. In what place is it? **Christ** saith  
 Every kyngdome deu:ded wythin it selfe. Shall  
 be destroyed. **E.** In the. 12. Chapter of Mathes  
 gospel and in the. 11. of Luke likewise. **E.** Now  
 surely I am affrayed lest those wordes are to  
 trewe, and lest we shall haue to much experiece  
 off of same. **T.** Wel brother Euse. You nede not  
 care, for you are a good Catholyke man, and  
 therefore no harme can happen to you, for the  
 game goeth on your syde. As for me ye know I  
 am halfe suspected and more. And therefore I  
 loke when I shall be called forth corā nobis and  
 so to fyre, a cruell death I tell you. **E.** Wil ye  
 beleue me brother Theophi. As god helpe me  
 I am none of those that desireth the hurt of my  
 neybour, and I telyou truih, I lyfe thys religi  
 on the worffe forthere crueltie. For vndoubtedly  
 If the matter were in my hande there shoulde  
 none be put to death except he would obstinately  
 rebell by commocions, or otherwysse molestie  
 a whole comen wealsh, as for hys consyence  
 let hys discharge that betwene God and hym  
 selfe, he shoulde chose for me, for any trouble I  
 would worke him, for me thinkes it standes not  
 in **Charitie.** **T.** I mistrust you not brother Euse.  
**1. Cor. 13.** I know you to wel and like you the better. And  
 in dede saint Paul sayth: If I had sayth that,  
 I could moue mountaynes out of there places,  
 If I had not loue, I am nothyng. And Chayste  
**John. 14** hym selfe saith also: by thys shall al men knowe  
 that

Betweene Iuse. and Theo.

that ye are my disciples, yf ye loue one another,  
the which loue springeth from a faith vnfaigned  
in the promise of god, and causeth good workes  
to procede, as the frutes come of the buddinges  
of the tree. ¶ What bee those good workes ye  
meane? ¶ Mary calling vpon the name of the  
lyuing god, by diligent, seruient, and continual  
prayer, in watchyng the deuill, that nryther by  
the lust of thys fleshe nryther yet by ambition,  
and courteousnes, of thys wycked world, or by  
any other meanes, he should ouercome vs, and  
subdue vs vnto synne. And therfore as we feel  
our selues prone, and apte to euil, so stil to mor-  
tifie these members of ours, by fastyng, and  
prayer with such like Godly exercises, to visite  
and comforte our neddy neybour, and so forth.  
¶ But I pray you now, doe you speake as you  
thinke, or els Iest ye with me to see what I wil  
say? ¶ Mary, I speake it with my heart, as trus-  
ly as God lyueth. ¶ Then haue I heard fouell  
lyes among them that would be accounted ho-  
nest and wel learned. But seing we haue entred  
so farre in the matter I praye you certyfy me  
of the truth in this point, whether it be so or no:  
that I be not deceaued therein, for the satisfying  
of my conseyence and for quieting the same, for  
as for me although I be not of f new learning,  
yet am I not so addicted to the olde, but that I  
would be glad to here and reason the matter, so  
thende I promyse you I maught helpe to bring  
loue amonges our selues. ¶ A godly purpose  
I assure you, but what are those lies then ye  
heard of late, I praye you let vs heare them. ¶  
May soft I sayd not precyselfy they were lies,  
but

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but if that be true, which you say, then are they lies in dede, but say on I pray you, what was that true tale then: **L.** Sir thys it was tolde me, & you of this new learning, dyd boest your selues much of faryth and that onely sayth dyd iustifie: but good workes ye cared not for, neyther regarded at all, neyther prayer nor fasting nor almes dede wil ye allow, goddes seruice ye despyse and the ministers therof with a thou sande lyfe, I cannot wel remember all now. **I.** I durst lay a wager before hande that thys also was a Priestes tale. **L.** Now surely it was so in dede, what a Goddes name howe are you so welacquaynted with Priestes tales: **I.** Yes I know them wel and theyr master also but brogth Eusebius thys is no straunge thyng, for there is no sermo almost in these daies but these tales bee in the pulpet as thicke as hoppers and many lies more to: the which whē I heare it maketh my hearte mourne to see their spryte, & they haue no other way to worke their anger vpo vs but with opē lies in an opē audience and yet the blame would redounde to themselves, if there were any blame in them. For the moste parte of men doe knowe most certainly that they doe lye. If they were of god as they pretende, or if they meant the preseruacion of a commō wealth and safegarde of their countrey, they woulde vse a nother waye of perswasion, they woulde haue charitie before theyr eyes, they would consider the nature of every man by themselves and doe as they woulde bee done vnto: and I praye you who can suffer hymselfe to be complained of to a whole countrey and to heare false wytnesse broughte

Between Luse. and Theo.

broughte agaynste hym, and by thys means  
broughte to lower no no, this is not to wyne  
they brethren, but euer to prouoke myscheffe,  
and to set men by f eares. God be merciful vnto  
vs the pulpet was ordained to speake truth, to  
preache peace, and to bryng vnitie among f bre  
thren. And nowe they haue made it a place to  
spide lyes, to sowe discorde, and to sette mens  
hartes on fyre w enuy and malice. I am righte  
wel assured that if men would deny it, that the  
stones of the strete would witnes that the prea  
chers in Kyng Edwardes tyme cried out vpon  
the sinnes of men, and thretned f most extreme  
damnation, if they repented not and turned not  
to the Lord in amēdement of lyffe, and shewed  
them also a forchand what would come of our  
wicked liuing, which thynges are come to passe,  
and therfore dyd continually exhort them to re  
pentance with the iniuites, and to call vpon  
the name of the lyuing god in fastyng and sacke  
cloth mourning and weping for the day of gods  
wraoth was at hand, as we haue right wel felte  
and are like to feale more yet. This was not one  
mans preaching alone, but al for the most part,  
and thys (I say) If men wil deny the stones of  
the strete wil witnes the same. And yet al thys  
not wythstandyng come they into the pulpets  
and saye: these newe felowes woulde haue no  
good workes, neyther fastyng, nor prayet, but  
all libertie, libertie, faith, sayth, and nothing els  
Oh God what Christen hearte dooeth not euen  
break with sorow, to se such slaunders main  
tained in a pulpet: But god is a righteous lord  
and for that we would not be warned in tyme,  
bryng

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being so much called vpon, he hath iustly plagued vs, w<sup>th</sup> patience therfore we must beare & crosse til it please him to take it of agayne, there is no remedy, for if we once open our mouthes to reas<sup>n</sup> the matter w<sup>th</sup> th<sup>e</sup> in this case, we must say & crow is whyte or els we goe to & fyre w<sup>th</sup>out redempcion, thys is a miserable case. **E.** Ye make me astounded Theophilus. For howe may it be that they w<sup>ould</sup> vse & matter so cruellie, if there were not some great cause? **T.** I wil tell you Eusebius, I haue heard the preachers in Kyng Edwardes time a m<sup>u</sup>ber of th<sup>e</sup>. And haue red their workes, and if euer I found one sentence & I can remember, & did discourage ani m<sup>a</sup>n, & not rather spurre forth euery m<sup>a</sup>n to & doing of those good workes aboute reherfed, let god for safe me, & Bow me no more his fauour & grace. For although we do attribute our iustificacion to onely sayth, and that by faith only we be iustified, we meane not a dead faith, w<sup>th</sup>oute workes, but a liuing sayth, euen ysame sayth saint Paul speaketh of to the

**Gala. 5.** Galathians, which by loue is mightie in operation as & tree therefore is knowne to be liuing by hys budding & bearing of frute: so is the iustificyng sayth knowne by charitie, out of which charitie, spriggeth these good workes aboute said which are the very frutes therof. But your Catholyke fathers Bowe but litell or no charitye, and therfore it w<sup>ould</sup> seme they haue but lytell or no sayth. Eusebius your reason is somewhat pithye, but yet I suppose there is somewhat els that moueth thys great contrauersy. **T.** In dede it is trewe, there is a nother thyng & moueth the matter, and & is & deuil the authour & maintayner of contention and mischefe, in submittyng our

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our selues where vnto we lose innocency, loue,  
meekenes, & al other vertues, and in stede therof  
we fynd pryde, stoutenes, haired and such like,  
as for couetousnes it ouer floweth the whole  
world. Eusebius. But wil ye geue me leue (bro-  
ther Theophilus) to say one thyng vnto you, al-  
though I know you to be such a man, for youre  
honesty, as I would desier to leade my life w<sup>al</sup>  
for your faithful & trew heart is knowen to the  
wyth whō you haue to dor, & which thing chese-  
ly I haue respect vnto, and I doe beleue & god  
hath engrafted his grace in mans hart, which  
dealeth iustly w<sup>th</sup> men, & liueth quietly amōg his  
familiar, specially when it is wel known & he  
wisbeth al thynges to be wel. But yet (ye w<sup>al</sup> not  
be offended w<sup>th</sup> me for & I wil say) there were of  
your sort, which are called the newe learynge,  
many euil me. & It was most trew brother Euse-  
bius and can not be denyed. For there were in  
hel no verrier deuils thē many of the were that  
professed the gospel, for otherwys there could  
haue ben no couler of these lyes, and slaunders  
that are now spred, as is said before. For it was  
Judas & bare & pouche, & it was Judas & betrai-  
ed hys master: and many Judasses in England  
vnder & p<sup>re</sup>ttence of religiō robbed both kynge  
and realme these iudasses filled their own p<sup>ou</sup>-  
ches, & made theselues riche & noble, & they care  
not who rule so long as they may great & enioye  
their possessions. & Well brother Theophilus  
here are no more but you & I, & I dare be bolde  
herein to tel you my mind. For I know you v<sup>er</sup>-  
berstād in it as muche as I, & more so, & I dare  
say you do w<sup>as</sup> great a gref behold it & sorrow it

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any English heart wil doe. I heare sayſſing  
of Spayne ſhal at laſt be crowned kyng of Eng-  
land, what ſay you to that: T. Alas brother Luſe  
biuſe what ſould I ſay to it: If god haue deter-  
my ned, who maye wythſtander we muſte come  
myt it to his good pleaſure and wyll. E. But do  
you not thynke it a plager: T. Yes verely and an  
ytter deſolation of Engliſſe bloud. E. Oh lord  
what meaneth thys: T. I wyll tell you brother  
Luſe. The almighty god hath fro y beginning  
wrytten his wil and law, not in tables of ſtone  
onely, neyther in boſes of paper and ynf, but  
also in the heartes of men, as it is wrytten: I  
wryte my lawes in theyr heartes, and I wyl be  
theyr god and they ſhal be my people. But leſte  
any ma ſould dreame of theſe lawes and ſaine  
other in theyr ſtede they were wrytten in tabels  
of ſtone, and after in boſes of paper and inf, ſo  
that to this day they are deuided and knowe  
from mens lawes. And for our better inſtrucci-  
on herein the onely begotten ſonne of God oure  
Lord Ieſus Chryſt hath accordyng to the ſa-  
thers promyſe ſtablyſhed and conſrained a new  
teſtament, wherin he hath opened playnely the  
myſteries of Moyses law and the Prophetes,  
not to breake them, as the ſaſe Phariſeis ſaſly  
reported of hym, but to fulfyl them in executing  
thys hys new teſtament. The which ſound doc-  
tryne of health, the world alwayes ſpurned at,  
as they doe yet to thys daye. And althoughe it  
were for a tyme ſuffered here in Englande by  
the prouidence of god, and moſt earneſtly prea-  
ched and publiſhed, yet was there that ſpurned  
at it, and many abuſed it for there libertie for co-  
uetous



**Between Euse. and Theo.**

letious lucre and such lyfe, many warninges we  
had for both partyes to amende, but it woulde  
not be, wherfore seeing we woulde not recreaue  
hym but despise hym stil as the Jewes dyd, we  
shal likewise be destroyed as they were I se no  
other remedy. **E.** God be merciful vnto vs, but  
yet I meruayle that our nobilitie suffreth it. **T.**  
Why man ye must vnderstande that your catho  
lykes now beare the rule, youre prelates of the  
Church haue al the doynges of these matters,  
and ye knowe they hauinge none inheritaunce  
but for their liues, beyng without wife and chil  
dren, rather then they would be brought down  
agayne, as they were in King Edwardes dayes  
they had rather the Turke had the rule and go  
uernement therof. **E.** I maye saye to you Theos  
philus they are strongly suspected in this mat  
ter and I feare me not without good cause. But  
yet I meruayle of the counsellours, who being  
put in trust with the gouernment and maye let  
the proceeding hereof, what shoulde moue them  
to consente thereunto: **T.** Als I maye thynke my  
selfe assured of you as you of me, and maye as  
boldely speake also my mynde to you, as you to  
me, and although faythful frendship be vtters  
ly banished thys Realme, so that one brother al  
most cannot trust another, yet frendship lurketh  
in corners secretely. And I thynke my selfe safe  
with you brother Eusebius. Your faythfulness  
is to me so wel knowen. I wil therfore shew you  
what I coniecture to be the cause of their agree  
ment, a lamentable case it is, and wyth great so  
row and greife, must I tel you herein my mind.  
They be men that be louers of themselves, yet

**E. 42**

**they**

### A Dialogue.

They are so blinded with this self loue, that they neither can foresee the miserable state of their country, neither yet their owne destruction, they dreame as Pope Julius dyd, who (as the sabel telleth) commaunded Sainct Peter to open heauen gates, dreamyng himselfe to be Pope styll. These men dreame that the King of Spaine will make them alwaye of hys chiefe counsel but. &c. They haue been of King Harry the eightes counsell, broughte vp of meane men the moste parte. Wherby they should be accepted noble, I know not. For they excell not in learning and knoweledge, they haue shewed no greate proues of armes, theyr loue to a common wealth is nowe declared. But they be so infected with ambicio, that loke what pleaseth the affeccio of y<sup>e</sup> Prince pleaseth also them. For in King Henryes daies they were sworne to abolishe the popes supremacy with his vsurped power, yea and they prosecuted the matter earnestly as it appered right wel, for many lost theyr liues for the same. When King Henry was deade, King Edward hys sonne by the meanes of hys vncle then Lorde protectour subuerted al the Popes religion, put down masse and altogether, wherewithall they were well contented, and set forwarde the matter withoute any scruple of consyence, I warrant you. And many goodly lawes they lette make, as wel for the mayntenaunce of that religion, as also for the preseruacion of a common wealth, and before King Edward was fullye dead, they had concluded also with the Duke of Northumberlande, vnder pretence of the stablishing of that religion, and other goodly considerations

Betweene Euse. and Theo.

consideracions as it were to make hym King, contrary to al right, and contrary to all the statutes of parlements and so woulde haue disherited the Quene that nowe is, agaynste her fathers wil, agaynst theyr own lawes, agaynst all their othes and promise, and without any iust cause, at that time. And al this notwithstanding, whē they sawe how the game would goe: they were contented to serue the Quenes wyll, and nowe haue they sworne backe agayne to the holy father I heare say: now agayne wheras y Quene goeth about not onely to breake her fathers wil and al such lawes & statutes as were made for the preseruacion and safegarde of this realme, but is also determined of a selfe wyll to brynge England into the subieccion of a foren Prynce, they haue not onely consented and agreed, but are also chiefe doers and procurers thereof, for god hath blynded theyr eyes, and theyr vnderstanding, so that they cannot see nor perceaue, their own destruccion, and yet euery child seeth and euery good heart mourneth at it ful heuely.

**E.** Now surely Theophilus you haue spokē as trewe as the gospell, for if he be once stablissed King, he may without contradiccion furnishe al the fortes in Englande with his owne men, for I would not thinke him wise to trust straungers so muche as his owne countre men: whē he hath therfore brought y to passe he may at all times bring an army either out of flaunders or spain, the Wyppes being also at hys commaundemēt, and thorow Englande may he goe at hys wyll and pleasure, who wil say hym naye: Alas miserable case.

**T.** Nay nay Eusebius he shal nedee

## A Dialogue

more army to bring this matter to passe, for if the Queene liue seuen yeres to an ende, he will so use the matter that Englande shall be easy enough to rule, for make ye now how fast the gentle men go to y<sup>e</sup> tower, yea and some to hanging also. And ye see the gentlemen for the most part be of this newe learning, and therefore ye know vnder pretence of religion there wilbe matters enough to ridde the most part of the nobilitie of Englande, and all this shall we be made to doe within our selues, we shall be inuigled thus to doe one agaynst another by traynes and baits to seake one anothers destruction, wherunto many are very prest, and also to do the Queene a pleasure. Marke how this geare cometh to passe, for the Spaniard hath nothing to doe in all this (as we suppose) but rather getteth pards, and sheweth great fauour to English men, but ye may be sure they haue debated this matter in theyr heades, & in all this they make the Queene serue their turne, and her own fancy also. Now when all these heretike gentlemen be dispatched (which will be the greatest part of the nobilitie of Englande) then shall there be other inuencions had for the rest, which shall be easy enough, for they shall be fewe. And thinke you he will trust English men for the government of his Kingedome when he hath so weakened it, and may take the matter in hander. No for then peraduenture the poore English men maye take a toyne in their heades when they once begyn to feele the smarte, and an English Lord wilbe deinte at that tyme, and they will begynne to loue eche other, when they see howe the game  
will

Betweene Tust. and Theo.

will goe, and so shewe themselves in their olde  
lpenes, and so make a foule worke. But I war  
rant you these men whiche can so compasse the  
matter to bying it so farre forth, wil not be ouer  
sene in thys, of that ye may be sure. And theres  
fore of goe their heades also, let them poynt vs  
pon it, and thus fare wel the glory of Englande  
for euer and a day. **T.** O Lord whether there be  
no remedy for Englande that it mought be pres  
serued from thys miserye? **T.** Surely there is  
but one and that is a generall repentaunce with  
the *Minuites* fastyng and praying, moste eare  
nestly calling vpon the trew liuing god to haue  
mercy vpon vs, for his sonne Christes sake, and  
so leaue enuieng and hating ech other, and seafe  
loue together as it becometh biethren: this way  
and none other can I see to escape. **T.** Well god  
be mercifull vnto vs what shoulde I say, I can  
not tell: **T.** Your holy Prelates *Eustrebus* haue  
preached a great whyle agaynste our pore minis  
ters, and haue layde to their charge that they  
haue ben great hinderers of a common wealth,  
and haue marred altogether by there doctrine,  
in pullyng down Abbrys and Colledges, with  
such like, wherin although they spake agaynste  
their supersticion, and idle lyfe yet was it not re  
dressed by their aduise, & therefore dyd they con  
tinually preache agaynste the coueteous handes  
ling therof, and the euil bestowyng of such trea  
sure, ye they feared not to tell them to their sar  
ce of there faultes, so openly and playnelye, as  
all Englande can ryghte well witnes thesame.  
And yet for all that doe not your Prelates cease  
to cast them in the teth, as though they mought  
haue

A Dialogue

haue ruled & roste, beholde & fruite of their doctryne say they, for al was coueteousnes, & I can not tel what, but if ye note well & fruite of their doctrine, ye shal perceaue & they haue brought a nother maner of thyng to passe, & is the destruction of vs al, the whych thing vndoubtedly must nedes come to passe, if god doe not wonderfully worke for our preseruacion, contrary to al mens expectation, & contrary also to our deseruing, & that shortly, for it is at hand. **E.** Welcome by the grace of god. For euery kingdome deuided. Whan it selfe shalbe destroyed I haue learned & lessed, and I shal not forget it as longe as I lyue: but yet I am not fully satisfied of & matter wherof I enteded most to reason w you, but now & euening draweth on, & peraduenture I let you from your busines. **T.** In dede myne houre is almost come wherein I promysed to mete a frende of myne. But if it please you to pointe any time to morowe I wil mete you here by Goddes grace. And we wyl haue the matter debated at full. **E.** Syr I praye you hartely let it be to morowe after dyner. **T.** Wyth a good wil, fare ye wel **E.** and I pray god geue you his holy spirite to order & rule your goinges, that whatsoeuer ye go about, it maye be to the honour & glory of his name, & to the profit of this comenwealth. **E.** I thanke you **T.** with all my hearte, & I pray god it may so come to passe.  
Ame.

# The seconde

## DIALOGVE OR

communicacion betwene Eusebius  
and Theophilus.

**E**usebius, well mette brother Theophilus,  
you haue made good Wiste, I thought to  
haue been heare before you, you wente to  
diner betyme I perceaue. **T.** Euen as I  
doe commonly, when I haue no busynes, betw  
wene nyne & ten, me thinkes it is a good houre:  
for by that meanes I saue a breakfast, whiche  
for suche idlers as I am, is moste fittest. **E.** In  
dede to say truth it were inough, for the moste  
part of men, if they could be so contented. **T.** Yea  
brother Eusebius, and a greate deale of those  
two meales in one daye, would be better spent  
also. I meane of such, as vse muche banquetyng  
and costly fare dayly in theyr houses, with such  
superfluyte, as surely is in mine opiniō to much,  
and none vse it more, then your Prelates of the  
Church: for they suppose theselues to fast suf-  
ficiently, if they abstayne from fleshe frydayes  
and saterdayes, and suche lyke dayes as they  
haue appoynted: they thynke it no matter to ban-  
ket other dayes, and so are all the rest of youre  
religion perswaded. And yet alas consydering  
the miserable state we stande in it were mete to  
mourne, wepe, fast, and pray: I meane not fry-  
dayes onely but all the dayes of the weake, &c.

B.iii. l.aus

### A Dialogue.

leane our bely chere and to take an other waye,  
then to banquet and play, setting cocke in ſhoupe  
and care not what beecome of vs. **E.** Ye haue  
ſayed well Theophilus I promyſe you, but yet  
geue me leane to ſaye agayne your ſort of the  
other ſyde deſpyſed ſo muche our ſuperſticyous  
faſt, that they faſted not at all, and therefore our  
men were the better in thys caſe I am ſure. **T.** I  
muſt nedes graunt Eusebius that a great num-  
ber were at that poynte, and I muſt confeſſe alſo  
ſo that libertye had cauſed many men to waſte  
wylde, the whiche woulde haue been tamed, by  
good lawes right well, and were in maner pro-  
uided. If Satan had not enuied the profit ther-  
of. But yet they ſay there can be neuer a better,  
wheras there is neuer a good, but as touchyng  
dyet, doubtleſſe I thynke there were ſome good  
men of both ſides, I meane ſuche men as wyth  
good moderaciou vſed gods creatures for there  
neceſſitie, and not for theyr wanton luſt. And ſa-  
likewiſe in other outward obſeruaunces, I ſuſ-  
poſe there be of both ſides, that meane wel, and  
wyſſe well vnto all men, and I doe not thynke  
the contrarye but if there were charitie in oure  
heartes, if we could fynd in our heartes to loue  
one another, we ſhould agree and proſper well  
inough, but Sathan hath ſowed the ſeade of diſ-  
corde among vs, and we cannot loue eche other,  
but wyth moſte ſpite that may be, we perſecute  
one another to deſtruction, and thys wylbe our  
own confuſion. **E.** Yea Theophilus that is in-  
dede a lamentable thyng and the greateſt greefe  
to me, that you beyng an honeſt man, and I am  
I hope not of the worſt ſort of men, for my hars-  
tye



### Betwene Luse. and Theop.

The desier is that all moughte be well, thys ther  
 fore greueth me that we shoulde be of diuers opi  
 nions, and not of one mynd specially in religio,  
 and therefore dyd I couet to talke wyth you to  
 thende I moughte if I coulde bryng you to the  
 same mynd I am my selfe, and to say the trueth  
 I vnderstande not so great contrauersye, but as  
 you sayd with charite and frendly debating the  
 matter we shal agree, and so would I wythe all  
 men to doe, for I lyke not thys cruelte assured  
 ly, and therefore let me vnderstande wherein we  
 vary, we beleue both al the Articles of the Chri  
 sten sayth, what causeth the contrauersye there  
 fore? I. I wyll tell you Lusebius, the name of  
 the catholyke church, the holy church, the vni  
 uersall church, that marreth altogether. Luse.  
 What man say not so, god forbydde, but Chrys  
 t shoulde haue a church here in earth. I. loe sye  
 howe sone ye misvnderstande me. I remember  
 now, that when master Latymer beganne fyrst  
 to preache, he taughte the people to putte theys  
 hole confydence in Iesus Chrys, and that he on  
 ly was our redempcion and that there was no  
 health in any other, no not in the blessed virgyn  
 Mary (sayeth he) I wil not say but he was the  
 most excellent woman vpon earth, and sauoured  
 altogether of Chrys, as the bagge wherein saf  
 fron hath been synelleth altogether of saffron, yet  
 is not the bagge the saffron it selfe, and so was  
 not he the saucoure selfe, though he bare hym  
 that was saucour of the world to as many as bele  
 ued in hym, thys with more eloquent wordes  
 did he set forth, as he was a man passing al other  
 for that purpose, now what sayd the people of  
 thys

## A Dialogue

thys: Forsooth that he had despysed our lady,  
and had made her no better then a saffro bagge  
I bryng thys tale by the way nowe, not so much  
for that you mistoke me in thys, as to put you in  
remembraunce of the great foly that is in many  
now a daies, whiche when they heare, and pers  
aduenture vnderstande not the matter, yet wyll  
they goe and tell a whole storye, and euer they  
wyll make the wurste of it, thys it is almoste in  
euery comen matter betwene neyghboure and  
neyghbour: there be such a sort of peace breas  
fers, that delite in nothing so much as in telling  
of newes and thus setteth one neyghboure as  
garnst another, all whiche encreaseth oure da  
mage. ¶ But dyd I then misundersande you  
Theophilus: Theo. Yea brother Eusebius, but  
thanke be to god there can be no hurt in that. I  
speake all thys, for no other thyng but that you  
would note the great mischeffe that insueeth of  
those flatterers whyche gooe flerynge to picke  
thanke, and tell all they heare and more to, and  
that to woorke mischefe, but this is no suche  
matter: for althoughe you toke me that I sayed  
that Chrystes churche or the holy catholyke  
churche marred altogether yet shall we debate  
the matter before we goe, so that we shall vnder  
stande one another, but these men seake no suche  
thing that I spake of before. ¶ But then I pray  
you, let me vnderstande your meaning, for so I  
toke it in dede as for suche peace breakers as ye  
spake of, I knowe and coulde declare howe by:  
suche, of a sparcle was made a whole fyre, in  
ough to haue set a whole contree on a heate, but  
let that passe and goe forth I pray you. ¶ Thus  
I sayed

Between Euse. and Theo.

I sayed Eusebius, that the name of the holyn  
catholyke church, the vniuersall church, or of  
Chrystes church, if ye wyll, that dooeth marre  
altogether. Eusebius. Why so? Theophilus, for  
thys cause, that they whiche pretende to bee  
Chrystes church, are nothing lesse then Chrystes  
in dede. Eusebius doe ye thinke for Theophilus  
yea and I wil proue it so to, that you shal vnder  
stande that your selfe. Eusebius. say on I pray  
you, and I wil geue care. Theophilus this knowe  
ye first then, that in the. 24. Chapter of Saincte  
Mathewes gospel, Chryst gaue hys disciples  
thys warnyng and sayed: take hede, for many  
shal come in my name & saye there are Chrystes,  
be not deceaued. &c. Nowe ye muste vnderstand  
that Chrystus is as much to say as annointed, so  
that many shal come in Chrystes name and say  
they be the annointed, marke wel this warnyng  
and take good hede vnto it. I. Well forth yet, I  
doe vnderstande you wel thys farre. I. Verrye  
well then note thys also, that as the Lorde Ie-  
sus gaue thys warnyng a litel before hys death,  
so dyd Saincte Paull also a greate whyle after  
Chryst had suffred, cal the Bishops and elders  
of Ephesus together, and taking hys leaue, as  
one that shoulde see them no more, gaue them al-  
so thys warnyng and sayed, take hede vnto your  
selues, and to the flocke wherof ye haue charge:  
for after my departyng shal enter in among you  
greuous wolues, which shal not spare the flocke  
&c. Marke well now that Chryste the Lord, and  
hys Apostles lykwyse, howe diligently and er-  
nestly they gaue vs warninge to take hede and  
beware of deceauers, and false Prophetes, yea

Act. 20

### A Dialogue.

**John. 1.**

as it were almoste theyr laste wordes, whyche  
of all other, for the moste parte, are to be noted,  
and were it not reason we dyd take hede: Euse.  
Yes doubtlesse, we muste and ought to take hede  
or els we shalbe deceaued. But nowe saye oure  
Preachers that we oughte to take hede of you,  
for of you were these wordes spoken. T. Maye  
then marke Sainct Paules wordes agayne, for  
he sayeth: after my departing. &c. And they shal  
be men that shal ryse euen of your own selues,  
sayeth he. And Saincte John in hys Epistles  
sayeth also that euen then in hys tyme were ma-  
ny become Antichristes alredye. And therefore  
the daunger is not nowe onely, but then and all  
wayes to be taken hede vnto. And it is the more  
daunger in that they shal come in the name of  
Chryst, pretending hys authorite, and by that  
meanes the rather deceaue the good simple mā,  
beholde therefore I haue told you before, saith  
the Lorde take hede. &c. Eusebius well yet I se  
not in al this, but we haue as good cause to take  
hede of you as you of vs and more to, for we are  
of greater authorite, and better can we Bowe  
for our selues then you. T. That woulde I faine  
vnderstand for therein lyeth the whole matter.  
E. Wel sir then harken, first we are come to this  
poynt that betwene vs is stryfe, whether we ca-  
tholikes be the true church of Chryst, and you  
protestauntes false Prophetes, or els we the  
false harlottes, and you the trewe men. The. Ye  
saye trueth, nowe for the profe of your authory-  
tye, and that your catholykes be the true church  
of Chryste, let vs heare what you can saye, Eu.  
Thus I saye then, that our church hath been of  
a long

Between Euse. and Theo.

a long continuance, from Chrystes tyme vnto  
this daye, and it hath been also vniuersall thos  
tyme out all Chrystendome, not here or there  
but thorowoute. And they haue alwayes one  
consente within them selues, now by these thar  
poyntes doe the greatest learned men geue a  
sure and certayne knowledge of the true church  
vnto all men, that is to wite by antiquite, vni  
uersalite, and consent, and me thynkes it suffici  
ent, for it cannot deceaue. Theophilus. Doe you  
thynke this a sufficient proffe: Eusebius. Yea  
doutelesse, what can you saye to the contrarye?  
Theophilus. May I say that by this reason ye  
maye proue the Scribes and Pharyses to bee  
the true church, and Chryste to be a false Pro  
phete, for they professed Moyses law and obser  
ued it also better then your Catholikes doe now  
the gospel, and this law ye know was of great  
antiquite, and so were also many of theyr own  
traditions, that they had deuysed besyde that  
lawe, so that they had antiquite sufficiente, and  
vniuersall they were thorowoute all Iuda and  
Jerusalem, as we thorow Chrystendome: and  
theyr consente ye may vnderstande by the death  
of Chryste, whereunto they all consented and a  
greed. Eusebius. Yea but ye must vnderstande  
that our church begane fyrste at Chryste, and  
so from thence had her antiquite, and from hym  
it beganne to be vniuersall, and in hym the cons  
ente is effectuell. Theophilus. Maye then ye  
make your matter worse then before. Eusebius  
Doe I for Theophilus. Yea verely doe ye, for  
tell me, what thynke you of the church of the  
Apostles, was not that a perfecte true church?  
Eusebius

## II Dialogue.

**Eusebius.** Yes verely, and so perfect, as I beleeue there hath not been a perfecter. **Theophilus.** Very well, but I praye you, of what antiquitie were they: You graunt that Chryst was the begynner of that church beyng here a liuing man on earth. And then howe could they alledge for themselves antiquitie. And seying they had not your markes, specially antiquitie, it shoulde appere by your reason not to be the true church, or els if ye graunte that to bee the true church, and your church and that church haue not like probacion, then muste youre church be a false church there is no remedy. **Eusebius.** Ye play the sophister with me now brother **Theophilus.** **E.** Maye truly the reason is so playne that euey ploweman maye well vnderstande the same. **E.** Well yet if they hadde not that antiquitie, which we haue, this maketh no discorde among vs, for we haue antiquitie by the reaso we haue continued so longe in that doctryne, and ordinaunces, whiche they deliuered vnto vs, a now therfore is that same wahren olde by time, which then was new begon: and therfore this is but a cauillation of sophisters to byst of an incommuaunce, whyche els would ensewe: and this is the maner of subtile disputers, as the most part of your opinion be subtile disputers, and haue good heades full of inuencion, and doutelesse many of them haue much learninge, I moughte saye to muche well inoughe. **Theophilus.** That is the common saying of your catholykes nowe, and yet I remember within these fewe yeares, when they woulde crye oute and saie: they haue no learning at all, but onely haue redde an Englyshe

Betweene. Euse. and Theo.

lisbe booke, a to peny boke, as for learning they  
had none. And nowe agayne they saye, they de-  
ceave all the worlde by to muche learning, thus  
they saye, they care not what, so they be talking.  
But nowe whereas you thinke myne obieccion  
to be but a cauillation, ye muste vnderstande  
that it is a greate matter to deceave men in the  
pryncypall poynte of our sayth, as to teache vs  
to knowe the church by a false meane, as they  
saye by antiquitie, whereas ye knowe the beste  
church had it not. But then whereas ye urge  
antiquitie nowe, for that ye haue of longe tyme  
continued in the doctryne and obseruaunces of  
the Apostles I denye that, and put you to your  
proues, wherein doe ye continew in the Apostles  
doctryne and obseruaunces. Eusebius. Forsoth  
in all thynges that the church teacheth, there is  
nothyng as I thinke, but the Scripture dooeth  
teache the same. Theophilus. Then I praye you  
tell me in what place of the Scripture doe you  
fynde, that we ought to knele downe, to crape,  
and kysse Images, to sence them, to decke them,  
and trime them wylh such lyfe, or els rather tel  
me in how many places of the Scripture we be  
commaunded to the contrarye. As in the second  
commaundement and a thousande places beea-  
side: and like as in that poynte, so almost in all  
the reste I could proue that your catholykes do  
not onely not folowe the doctrine of the holye  
Scripture but also teache another doctryne con-  
trarye to the same: now if they wyll yet for all  
that boast themselves of Chryste, and the Apo-  
stles, and yet teache another doctryne contrary  
to the holy Scriptures: oughte we not to take  
hede

## II Dialogue

heede and beware of them. Eusebius. Well yet  
 tell me thys one thyng, hath not Chryste had a  
 Church heare in earth euer sence hys resurrec-  
 tion, hath not the church preached and continu-  
 ed visible, a knowe church styl in al places, not  
 in comers heare or there but thozowe oute all  
 Christendom, it openly had the rule, and gouers  
 ned the whole congregacion from time to time?  
 And your church beganne of late yeaeres, was  
 a straunge thyng not knowen, but a litell whyle  
 in a fewe places of Germanye and so heare in  
 England, but it is quailed againe wythin short  
 space: and yet I cannot tell howe, if it had been  
 the trewe church of Chryst, it could not so sone  
 haue been ouerthrowen, wherfore if there were  
 nothyng els but this reason, yet is it sufficiente  
 to stablysh the consciences of good simple men.  
 For there can be nothyng sayd vnto it. Theoph.  
 Yes Eusebius if ye list to hearken I wyl aun-  
 swere you in suche wyse as I trust you shalbe sa-  
 tisfied. E. I wyl hearken gladly. Theophilus,  
 for if ye can answere me to this, I haue no more  
 to say. Theophilus. Then heare me I pray you,  
 I graunt you that Chryst hath had a church or  
 congregacion heare in yearth, whiche hath con-  
 tinually preached hys gospel, hys testamente,  
 hys holy worde from his resurreccion yea from  
 the begynnyng vnto thys daye, these haue been  
 visible, and knowen, as John the Baptyst was  
 knowen to Herode, Chryste was knowen to the  
 Jewes, for John was beheaded, and Chryste  
 was crucified, and whiche of the Apostles esca-  
 ped that was not putte to death, some hanged,  
 some broiled, some roasted, some one cruel death  
 and



Between Iuse. and Theo.

and some another, and therefore ye may be sure they were knowen. And yet because ye shall not saye but euen the Apostles hydde them selues and fledde, yereade howe Saincte Paule was lette down in a basket ouer the wall and wente hys waye, and I praye you howe many yeaeres after the Apostles were the menne of God vexed and persecuted? And all this was for preaching the gospel of Iesus Christ. Nowe whereas ye laye to oure charge that our churche beganne but of late, your churche is the more to be suspected for that, which haue so longe space kepte downe the gospell, for we professe none other doctrine then the Apostles and Martyrs did, whiche died for it, as ye see howe our preachers and diuers other good brethren are contented to geue ouer theyr lyues lyfeyse for the same, as the Apostles dyd. For Chryste hath taughte in dyuers places that we should suffer for his doctrine, but he neuer taught to fyll any for it. The rule that your Prelates haue taken ouer the churches, hath been and yet is like princes, and not lyke Apostles: they playe the destroyers, but not the sauours: they folow their master the deuill, and not oure master Chryste. And therefore lette no man thynke that Chryste mayntayneth hys churche in suche pompe and pryde, but rather layeth on them the crosse, for he sayeth the seruaunte is not greater then hys Lorde: yf they haue persecuted me they shall also persecute you and so forth. But nowe youre Prelates fynde oute suche balde reasons to perswade the symple to be of theyr side, and say they, where are these new felowes becomen  
C. i. they

### A Dialogue

they be gone, but Christes church is a visible church a known church, it not hydde in corners. But sheweth her selfe openlye. And suche life. But I praye you where was theyr church in Kinge Edwardes dayes: If there were no more reasons to proue it a false church but that same one, it were sufficiente to proue them false dissemblers. For where as Christes Apostles, disciples, and many Martyrs after that would rather lose theyr lyues then denye theyr master or his doctryne: they were contented not onely to subscribe, but also to preach earnestly against that whiche they nowe defende: if ye will haue one named, axe the Bysoppe of London where ther he haue not preached agaynste the Poper? Yea and whyche of them hath not: where was there any of them that woulde burne hys lytell fynger for the maintenaunce of theyr doctryne? And nowe ye see the other companye, hauinge another maner of hope of the resurreccyon, they come and offer themselues. I tel you truely heare is a great difference, and if, yet for althis, you wyll haue that Christes church, which is so addycted to the worlde, that for safegard of their liues and liuinges, they wil say whatsoeuer they Mal: then Christes church were wonderfully chaunged from that it was in the begynnyng. Weye you the matter in your conscience brother Eusebius. Yea behold what pleasure they haue in Bedding of bloud. Eusebius. Surely ye haue layde soore to my charge brother Theophilus, and to saye the truely, theyr tyrannye my stomake dooeth abhorre. But yet tell me one thyng, if these signes, and tokens be

Between Euse. and Theo.

be vnterten to knowe Chrystes church, howe  
 doe you knowe the trewe spouse of Chryste: what  
 tokens canne you shewe me whereby I mighte  
 assuredly knowe Chrystes church and not bee  
 deceaued. Theophilus. I will tell you brother  
 Eusebius, but firste call to remembraunce, the  
 warninge that Chryste gaue vs to be ware of  
 false Prophetes, and also the admonycyon of  
 Sayncte Paull to the same ende, and the wryt-  
 nesse of Sayncte John, who affirmed that ma-  
 ny were come in his tyme, and in many places  
 of Sayncte Paull, ye shall see howe he complai-  
 neth of them that they wente aboute to subuert  
 the gospell of Chryste and that in the name of  
 Chryste. And therefore to thentente we shoulde  
 not bee deceaued vnder the couler of holy aun-  
 ciente fathers or any such lyke: he gaue vs thys Gala. i.  
 moste certeyne and infallyble rule sayinge: If  
 we oure selues (marke well hys wordes) if we  
 oure selues, or an Angell from heauen preache  
 vnto you a gospell that hath not been preached  
 already to you, holde hym accursed. As I sayd,  
 so I saye agayne (sayeth he) if we or an An-  
 gell from heauen preache vnto you a nother do-  
 ctryne whiche hath not been by vs preached al-  
 ready, lette hym bee accursed, and so forth.  
 Now tell me Eusebius, If your catholyke  
 church doe preache any doctryne, besyde or con-  
 trarye to the doctryne of Saynct Paul and the  
 reste of the Apostles, haue we not here a playn  
 rule to refuse them and holde them accursed?  
 And haue we not here sufficiente instruccyon  
 howe to knowe the perfect true church: Euse-  
 bius. Verely I cannot tell what to saye, for ye  
E. ii. haue

## A Dialogue.

haue almoste caughte me in youre nette, but yet  
 I will learne more argumentes to oppose ag-  
 gainste you, the whiche if you canne lyfewise  
 solute, I wyll geue place, for me thynkes ye  
 meane well, and I partlye doute whether in vs  
 tye dede ye haue the veritie on youre syde, the  
 whiche being certenlye knowen, I will not bee  
 assamed to confesse mine ignoraunce. For what  
 shoulde we seake but the glory of Chryster: The  
 ophilus. Woulde God all Englyshe men were  
 lyke minded, I meane not that they shoulde  
 straghte waye geue place to vs, but that they  
 would quietlye bee contented to debate the mat-  
 ter charitably, brotherly and frendly: some there  
 bee that woulde but they beare not the sweye,  
 and therefore with patience we must remaine  
 and beholde what the good wil and pleasure of  
 oure Lorde God is vpon vs, for our offences  
 and sinnes. Eusebius. Now surely the sentence  
 is geuen: euery kingdome within it selfe deu-  
 ded shal bee destroyed. Theophi. Well the good  
 wil of god be don. Except we may deceaue his  
 Prophetes by earnest repentaunce with the Ni-  
 niuites as is sayd before, as Jonas was decea-  
 ued, els there is no remedy. But yet whoso put-  
 teth his trust in the lord shal not be confounded:  
 therfore whatsoeuer become of the rest, happy  
 are they that put theyr trust in the lord. Brother  
 Eusebius when your argumentes be ready, let  
 vs haue them in communicacion. I shal bee rea-  
 dy at all tymes by Goddes grace to heare you.  
 In the meane season I commytte you to god. Fare  
 ye wel brother Theo. Wyth all my heart.

SINIS.

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Dominus mi  
chi adiutor nò  
timebo quid  
faciat mi-  
hi ho-  
mo.

¶ P. N. ¶

The Lordes prayer.

**D**yr father which in heauen art,  
And makest vs all one brotherhody  
To call vpon thee with one heart,  
Our heauenly father and our god:  
Graunt we pray not with lyppes alone,  
But wryth the heart depe sigthe and grone.

Thy blessed name be sanctified,  
Thy heauenly worde mought vs inflame  
In holy lyfe for to abide,  
To magnifie thyne holy name.  
From all errours defende and kepe,  
The litell flocke of thy pore shepe.

Thy kyngdome come euen at thys houre,  
And henceforth euerlastingly:  
Thyne holy gost into vs power,  
Wryth all hys gyftes most pleneously:  
From Satans rage and fylthy bande,  
Defende vs with thy myghtie hande.

Thy wyll be done with diligence,  
Lyke as in heauen in earth also:  
In trouble graunt vs patience,  
And thee to obeye in wealth and woe:  
Let not fleshe, bloud or any ill,  
Preuaile agaynst thy holy wyll.

Geue vs thys day our dayly bread,  
And all other good thynges of thyne:  
Kepe vs from warre and from bloudeshedde,  
Also from sickenes, dearth and pyne:  
That we may lyue in quietnes,  
Wythout all gredy carefulness.

Forgeus

**The Lordes prayer.**

Forgeue vs our offences all,  
Reliue our carefull conscience:  
As we forgeue both great and small,  
Which vnto vs haue done offence:  
Prepare vs lord for to serue thee,  
In perfect loue and vnitie.

O Lord into temptation,  
Leade vs not when the synde doth rage:  
To wythstande his inuasion,  
Geue power and strength in euery age:  
Arme and make strong thy feable hoste,  
Wyth faith and with the holy goste.

O Lord from euill deliuer vs,  
The dayes and tymes are daungerous:  
From euerlasting death saue vs,  
And in our last neade comforte vs.  
A blessed ende to vs bequeath:  
Into thyne handes our soules receaue.

For thou o Lord art kyng of kynges:  
And thou hast power ouer al,  
Thy glory shineth in all thynges,  
In the wyde world vniuersall.  
Amen let it be done o Lorde,  
That we haue prayed with one accorde.

**A M E N.**